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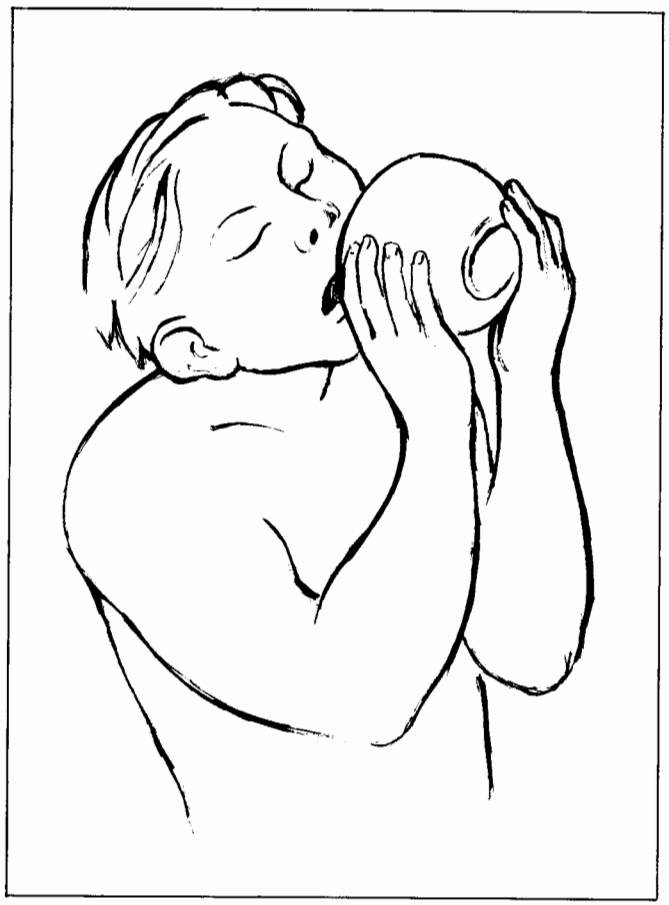

. . . Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to enternal life.

—JOHN 4:14

Volume 8, No. 7 **September, 1966**

Editorial...

LEROY GARRETT, Editor

THE BETHANY MEETING

We are pleased that numerous papers among Churches of Christ-Christian Churches carried writeups about the Unity Forum at Bethany. It is heartening that among our own Churches of Christ the *Gospel Guardian, Firm Foundation,* and *Christian Chronicle* all gave rather lengthy accounts of the meeting, either before or after the event. One of the editors, who even included an account of the roles played by Carl Ketcherside and Leroy Garrett in the Forum, wrote us that he published the item realizing that it would open him to criticism. It is this kind of journalistic courage that will make for a better brotherhood tomorrow. We commend them all for showing concern for a highly significant event that cut across all lines within the brotherhood.

The Forum attracted about 100 people from six or seven wings of our Movement. One outstanding feature was the high quality of representation from all wings. From the Disciples of Christ there was A. Dale Fiers, who is Executive Secretary of the International Convention; A. T. DeGroot, professor at TCU; Lawrence V. Kirkpatrick, General Secretary of the World Convention; Perry Gresham, president of Bethany College. There were other Disciple leaders who are professors or ministers, such as Roy Key and John Bean, both of whom, by the way, were once ministers of Churches of Christ, and Hiram Lester and Farrell Walters, Bethany professors.

Independent Christian Churches were represented by James Deforest Murch, noted writer and lecturer; W. F. Lown, president of Manhattan Bible College; Seth Wilson of Ozark Bible College; Richard Phillips of Lincoln Seminary, and Henry Webb of Milligan College.

From Churches of Christ there was Carroll Ellis of David Lipscomb, David Stewart of Sweet Publishing Co., Carl Ketcherside and Leroy Garrett, all of whom were on the program, along with Gene Shelburne, editor of *Christian Appeal,* from the non-Sunday

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School group, and Lavern Houtz, president of Southeastern Christian College, from the premillennial wing. Other important brethren were present and shared in the dialogue, though not on the program, such as Tom Olbricht of State College, Pa., W. F. Cawyer of Highland Church of Christ in Abilene, and Ted Norton of Wheeling. Darrell Bolin of Lock Haven, Pa. presided over one of the panels. We also had scheduled at one time both Dale Evans of West Islip, N. Y. and John Allen Chalk of Abilene, but they were replaced when they had to withdraw due to conflicts in their plans.

It was the special features of the Forum that proved to be the most inspiring, to me at least. Dinner on the ground at Alexander Campbell's home, just outside his study door as a matter of fact, which is out in the yard apart from the house (he had 14 children remember!), was a gratifying experience to me, and I think to everyone present. I could just see ole Uncle Alex walk from his study and behold the strange crowd about his door. I pondered on what he might say to us after 100 years. This Centennial Forum was in honor of Campbell's life, you know, for it was a century ago this year that he died. And I wondered if he might not know what was going on in his front yard back home at Bethany. Perhaps when Hiram Lester spoke to us on this occasion he said some of the things ole Alex himself would have said, for he shamed us for our divisions.

The visit to the site of the Old Brush Run Church was delightful beyond words. Due to the generosity of Ben Phillips several acres in the area have been purchased, a fence has been erected, and a road built up to the spot where once stood our first meeting house. Soon the log house itself will be restored. It was back in 1811 when the saints first met there, most of them still unimmersed, including the Campbells. I spoke on this occasion of our pilgrimage to the old site, recalling the words that Campbell spoke on the first Lord's Day after the Brush Run congregation was organized. We were all impressed that Campbell, when only 23, had such a grasp of the principles that he continued to dedicate himself to for the rest of his life.

The highlight of the meeting, however, was on Lord's Day morning when we all assembled in the Old Campbell Church in Bethany to put into practice this oneness that we were talking about. This building, erected back in 1829 by the Campbells, is to be distinguished from the Bethany Memorial Church, which is a Disciples of Christ congregation, the only active church in the village. The Old Campbell Church is no longer in use, though plans are being discussed for making it into a kind of "hall of fame" for honoring leaders of all groups of our Movement.

The pews and the arrangement of the seating, with the entrance to the building behind the pulpit, are the same as they were in Campbell's time. It was unlocked and cleaned for this special meeting, enabling us to take a step back into history for this unique worship service. The setting was just right for an inspiring experience, and we were ably led in the service by Jeff Hamilton, who serves both as minister to the village church and chaplain to the college. Carl Ketcherside of the Churches of Christ and Seth

Wilson of the Independent Christian Churches joined Chaplain Hamilton as speakers. Thomas Langford of the non-Sunday School Churches of Christ led the prayer. No instrument was used.

The service was most appropriately closed by the singing of that old hymn composed by M. C. Kurfees of the Churches of Christ and A. C. Hopkins of the Christian Churches as an expression of their hope that their divided people might someday be one.

How blest and how joyous will be the glad day,
When heart beats to heart in the work of the Lord;
When Christians united shall swell the grand lay,
Divisions all ended, triumphant His word!
O shout the glad word, O hasten the day,
When all of God's people are one;
O shout the glad word, O hasten the day,
When all of God's people are one.

There we were in worship together, six or eight different factions of us, and in that moment at least we *were* one. Fellowship was in this instance a reality to be enjoyed rather than some abstraction to be discussed. We were drawn together by a *person,* and our love and devotion for the Christ, based upon our relationship to Him, transcended doctrinal differences. Surely there were others beside myself who saw this glorious manifestation of brotherhood as an experience that could and should be experienced throughout our Movement. In this service we accepted each other as brothers. Why cannot we do it this way all the time and in all places?

We had dialogue night and day, and it was all too involved to be described here. I am glad to report that a very fine Christian spirit prevailed throughout, and there were no untoward incidents, save a possible "finger shaking" episode on the part of a Church of Christ visitor who became a little excited when he supposed the discussion was not "going by the Book." But this was not serious. No one impugned anyone's motives, and while differences were freely discussed, it remained brotherly throughout.

I thought David Stewart did an exceptionally good job in his presentation of Campbell's influence on Churches of Christ. He spoke like a free man in Christ, as indeed he is, and it is this mien that gives substance to such gatherings. Equally inspiring was the part of Gene Shelburne of the non-Sunday School group, not only in what he said but also in the cheerful, loving attitude he manifested. His appearance represents a new breakthrough, for his churches have been very suspicious of this kind of thing. It heartened all of us when Gene recounted how his elders encouraged him to go to Bethany and share in the great conversation. He was sent to learn any new truth he could and to share any truth he might have. Glory be! We also enjoyed Gene's excitement over Bethany's rich history. He arrived a day early so that he could luxuriate with the past. We could all sense some continuity with the history of our Movement as our different groups met to work for the unity of the saints, a concept that was born among us in the very hills where we had gathered.

The thought was expressed that it may be in our common history that the lines of communication can be re-established. There is an important sense in which all our people feel at home at Bethany. A part of all of us is in some way there in those lovely hills. We all believe that something very important happened there, that a torch was lighted, and that it has been passed on to us.

The most rewarding aspect of these meetings is not so much what gets said in the panels or the points that may be made in a speech, but the many informal contacts between brethren that have too long been separated. When it is all over it is the friendly greeting, the brotherly handshake, the word of encouragement, the prayers in the dorm before retiring, and the new acquaintances that are most remembered. A straight-laced brother from Texas might not remember what a premillennial brother said in his speech, but he remembers his sweet spirit and his eagerness to love and to be loved, to understand and to be understood.

So the most important thing about the Bethany meeting is that we were there. It is not a matter of how much we got settled, for we settled very little. It is what we learned—especially what we learned about each other. We learned to receive one another as brothers.

Plans are underway for a similar gathering at Milligan College next year, and we are hopeful that it may go from there to some of the Church of Christ colleges.

WHAT DO THEY MEAN BY DIALOGUE?

Under this title, Dr. Howard Short, Editor of THE CHRISTIAN (Aug. 14, 1966) wrote the following editorial concerning an article that appeared recently in the FIRM FOUNDATION, written by Hulen Jackson. It is followed by some observations of our own.
—THE EDITOR

The denominations that consider themselves fully representative of the New Testament Church have quite a problem in this new day of cordiality among Christians. Many of the leaders in such groups feel that they ought to make their witness in the midst of other Christians but they don't see how they can sit down as equals.

One observes this ferment among the churches of Christ, in particular (they spell churches with the small letter). Unable to see themselves as a denomination, their problem is accentuated. Many of them will go and make a speech on their concept of the Church, in much the same manner that Roman Catholic priests often did, prior to the Second Vatican Council. Some would like to consider this an entrance into the modern ecumenical dialogue. But it isn't! A dialogue is not made up of two monologues.

As one minister wrote recently, "Generally, churches of Christ stand ready to discuss the truths of God with anyone anywhere. But, they don't stand ready to admit maybe we don't have *all the truth* (Italics ours) on baptism, the Lord's Supper, prayer, the plan of human redemption, etc." What all is included in the *etcetera* isn't known, but already enough has been said to preclude any dialogue with this brother.

It is argued that the churches of Christ are "the Lord's church" and that the growth of the group since World War II is proof of the fact. However, it is admitted that "our foreign mission work was almost nil"

prior to this period. One seems to recall that they claimed to be "the Lord's church" in those days of disobedience to the Great Commission, also.

While complimenting them upon their discovery of heretofore ignored biblical teaching, one might wonder how a writer could now assume that at last they have "all the truth." Might it not be that if they were to sit down with other Christians, as equals, desiring above every desire to share every good thing, with no intention of giving up any revealed truth, and no expectation of such from the other parties, they might possibly gain new knowledge of truth?

The churches of Christ have much to share with the church world. Hulen L. Jackson, writing in *Firm Foundation* (June 28, 1966), argues that there is no way for the "churches" to do so because "no one could speak or agree for anyone else in the New Testament church."

In the same article, however, he argues all the way through that there is unity in "the Lord's church," as if it were a tightly knit body, agreed in doctrine and polity, with nothing to learn from any other Christians. Given such a unity, and it is a unity, from our observation, why couldn't any one of these two million people sit in dialogue with other Christians and witness to his faith? Why couldn't he listen to someone else to whom God has also spoken? This is dialogue.

The suggestion is made that "debates," after the fashion of another generation, might be in order. They are even defined as a kind of dialogue. Nothing could be farther from dialogue than a debate. The debater sits with bated breath, waiting for a slip, a loophole, a possible misstatement of fact, so he can pounce upon his opponent and win the plaudits of his friends in the audience. In dialogue, all egotism is laid aside. One isn' looking for blue ribbons in a debating society. He is sharing with his fellows what God has said to him. If perchance God hasn't said anything to the other fellow that is worth taking home to ponder, at least one has humbly offered what he has.

In the same issue of *Firm Foundation* there is a plea from a young man for support in his plans to go to Indonesia. He states categorically: "As of now there are no Christians and no missionaries among the 106 million people."

We thought of the scene in Hanover, Germany, in 1952, when we sat as a fraternal delegate to the Third World Lutheran Federation Assembly, and heard the Batak Christians of Indonesia being accepted into the Federation. What an evangelistic fervor these Bataks have!

A little glimpse in a history book reveals that the Portuguese took Christianity to Indonesia in the sixteenth century. There are some five million Christians there now, over six per cent of the population. A June report says anti-Communist reaction has brought "unprecedented mass movements to the churches."

We thought of our late friend, Hendrik Kraemer, who first took Christianity to Bali, a part of Indonesia. And we thought of the interesting and enthusiastic letters from our own Don and Frances West in Tomohon. But we are told: "There are no Christians in Indonesia!"

It will be of no concern to the churches of Christ what we have to say on this topic. They are too numerous to feel any need for our advice. It is only because we hope the discussion might be helpful to some of our own people that we raise it. There is no wonder that the churches of Christ raise the question, "What do they mean by dialogue?" The total ignorance of the topic is obvious. It's too bad. The New Testament is full of dialogue.

COMMENT

It is incredible that the Movement launched in this country by such free men as Barton Stone, Raccoon Smith, and Alexander Campbell should ever reach the place in its history that an attitude would develop such as that expressed by at least two writers in the *Firm Foundation* of June 28th. One writer revealed in no uncertain terms that he believes there are neither Christians nor missionaries in countries like Indonesia until the Church of Christ goes there. This has to mean, of course, that after several hundreds of years of missionary activity by various denominations, there are still no Christians there, not even a few. But once our brethren move in and get a congregation started, there will be at least a few Christians and at least one true missionary.

Even though other brethren from within our own Restoration Movement have long been engaged in preaching Christ in Indonesia, we are still willing to tell the world that until our people in the Church of Christ arrive in that country there are no Christians there. This is almost more than some of us can take, despite all the conditioning we've had. No wonder a rebellion is brewing! We can't expect our young men to get themselves an education and to become growing, magnanimous Christians who are in touch with the crucial problems facing the world, and yet accept such bigotry as this.

The other point of view, expressed by brother Hulen Jackson, shows how little we know about communicating with others. The brother admits that he does not know how to sit down and talk with his neighbor on equal ground. We are asked to believe that we must speak with others on the basis of showing *them* the truth. After all, the other fellow can't show us any truth if we already have all the truth. If we sit with the Methodists and Baptists, it must be to expose their errors. Otherwise we are not *sound*. Certainly this is not dialogue. It is tyranny, based on the notion of our own infallibility.

Brother Jackson has every right to believe he holds vital and precious truths respecting baptism, the Lord's Supper, and the plan of salvation. No one is being asked to surrender any truth he holds. But it is one thing to believe that you have the truth and another thing to believe that you have *all* the truth, and that no one else has any that he might teach you. It is proper to believe that we are right, but improper for us to suppose that we are right and everybody else wrong. This is an attitude of infallibility that challenges anything that has ever come from Rome.

But the comforting thing about all this is that these attitudes too often reflected in the *Firm Foundation* are becoming increasingly unrepresentative of Churches of Christ. (I am a heretic, you know, so I use the capital "C," and besides I believe in good grammar, despite my difficulties with it.) I

wrote Editor Short that what he had read in the *Firm Foundation* represents a dying orthodoxy—still alive and kicking, to be sure, but dying nonetheless. The young princes among us are demanding more charity and more spiritual discernment. Some of them are writing critically about these very things, and even if they do get themselves fired, as in one very recent incident in Abilene, we are encouraged to believe that better days lie ahead. Changes will become so substantial in a few more years that men who now voice these negativisms in places like the *Firm Foundation* will have to learn more charity if they keep their jobs. And from what I've observed about our professionalism in the pulpit through the years, I am sure that *this* will do the trick. Men can even learn what dialogue really means if a paycheck depends upon it.

And yet all of this serves as a reminder that we yet have much to do. When our leading journals reveal such ignorance of dialogue, and when our missionaries go to nations where Christianity is 400 years old, supposing that they are the only semblance of the religion of Christ in the land, it is apparent that our work of self-evaluation has hardly more than begun.

We thank Editor Short for his criticism. If we have done nothing else, we have shown he was not quite right in his last paragraph. But he knows he's not infallible. He's trying to tell us that we might not be too!

—the Editor

RESPONSE TO GARRETT'S COMMENTS

by James D. Bales

Concerning the remarks by Leroy Garrett in the June 1966 issue of *Restoration Review* I would like to make the following observations. First, my reference to financial resources did not primarily apply to *Voices of Concern.* In fact, it is my intention, the Lord willing, to analyize this book with the help of others. Before I got the *Review* I had already written a number of individuals to help in this project. Whether *Voices of Concern* was analyzed does not depend on whether or not grants such as the type I had in mind were available. I simply emphasized that much more writing could be done if some of us were not so tied up with other work. It is a fact of life that when I have a full teaching load I cannot do as much research and work as I would like to do.

Second, Brother Garrett seemed amazed that I spoke of answering *Voices of Concern* when I had not even seen it. He indicated that there might be something in it with which I would agree. It would have been quite simple for Leroy to have realized: (a) I would not endeavor to refute something that I thought was true. In a letter which I wrote to some individuals about a cooperative answer to *Voices of Concern* I pointed out that obviously we should "acknowledge any rebuke which it justly delivers and any truth to which it calls attention." (b) Knowing that Bob Meyers and certain others were writing on "Church of Christism," I do not have to see this particular publication in order to know from my previous contacts with them that there are some things in it that certainly need answering. Since at least several of these were indicating in one way or another why they left, it is quite obvious that since I haven't left I would believe that they were in error in at least certain things. (c) If brother Garrett had exercised some of the charity and understanding that we all find it easier to talk about than to practice, he would not have made such irrelevant comments; and have said that this could be "very revealing of the kind of people we have allowed ourselves to become."

Third, how could Garrett assume that I thought that anything critical of brethren must be "fostered by ulterior motives, and is thus to be treated as some threat to our well-being." Really, brother Garrett, as often as I have been critical of brethren this also seems irrelevant to the subject under consideration.

Fourth, Garrett thought that "Much more maturity on our part would perhaps lead to the raising of funds to help any who might be willing to write helpful criticism of our system." I shall furnish brother Garrett an opportunity for exercise of such maturity. If he will raise my salary, and expenses for the necessary books and publications, for the next year I shall analyze, the Lord willing, at least certain of the issues which are raised in the *Restoration Review* and in Carl Ketcherside's publications.

Fifth, the Lord willing, I shall accept the suggestion to review *Voices of Concern* in *Restoration Review.*

Sixth, I am not interested in a face to face encounter with brother Ketcherside under the circumstances that so far as I now understand, surrounded such a possibility. (a) It seems that we would furnish the audience by furnishing a college where he could do the debating. Dr. Altizer would not have furnished a place at Emory nor would we have furnished a place at Harding; instead we would have met on neutral ground in Atlanta, Georgia. (b) Altizer already had a national audience and a public confrontation with him would have given an unusual opportunity to expose the ultimate outcomes of the rejection of God; as certain of these outcomes were evident in the writings of Dr. Altizer. (c) The idea of a debate with Altizer did not spontaneously come to my mind. I was peacefully studying in my office around 10:30 one night when I was contacted by some members of the church in West Monroe, Louisiana, who asked me if I would do the debating if they challenged Dr. Altizer. (d) Since a debate involves expenses —in the gathering of material and in traveling as well as secretarial help— the church in West Monroe well understood that I neither could nor should bear these expenses. In proposing a debate with Ketcherside he wanted us to furnish the place; and I could look after my own expenses, evidently. It may be news to brother Garrett, but it is not to me, that I find it difficult to finance by myself a trip to Little Rock. (e) Usually I prefer a written discussion to an oral discussion for two reasons. (1) A written discussion generally is not as much of a nervous strain on me as is an oral discussion. I do not physically bear nervous strain as easily as I once did. (2) A written discussion enables one to better deal with the issues

which are raised. One can word a thing, reword it, leave it out, etc. He cannot do it when in an oral debate. Then, too, in a written debate one does not have to set aside a block of time such as he does when scheduling an oral debate.

I recently cooperated in an oral debate on evolution and in connection with this signed up to debate later in another state on the Bible. But I was invited into this also and someone took care of the financial aspect of the Little Rock debate. It is my present opinion, that, unless the circumstances are very unusual, I shall accept no additional oral debates unless I have at least three or four months free to concentrate on the preparations for the debate. In some cases, longer.—*Harding College, Searcy, Ark.*

COMMENT

Brother Bales' explanation as to why he would plan to review a book he had not yet seen is reasonable. I am sorry if I pressed this point too hard. It is most commendable that he would anticipate reviewing *Voices of Concern* with the resolution to "acknowledge any rebuke which it justly delivers and any truth to which it calls attention." It still appears to me that, even with this noble intention in mind, it would have been better had he waited and read the book before planning a review of it. After all, he might have found himself too much in sympathy with its contents to bother about a critical review. Even the title "Church of Christism" means different things to different people, and even James Bales himself might conjure up a use for it in his own vocabulary. So he could have waited to see what the concerned voices in *Voices of Concern* meant by the term.

But this was no big point with me, and I gladly accept brother Bales' statement of his intentions. I would only urge that we look for opportunities to *encourage* criticism. The challenge to review a book of criticisms even before it makes its appearance *might* leave the impression that we are all too touchy in this area.

I am not necessarily urging a debate between brethren Bales and Ketcherside, though I must admit that I think it would be profitable and helpful, especially if the format were different from our factious encounters of the past. A real dialogue between *four* participants would be ideal. I am satisfied to accept brother Bales' preferences about any such discussions. My initial statement had more to do with Jimmie Lovell's suggestion that there be such a debate than any expressed desires of my own.

But we did unequivocally invite brother Bales to review *Voices of Concern* in the columns of this journal, and so we unequivocally accept his offer to do so. We are suggesting to him that the review begin with the first issue of 1967, and he will be free to extend the study all through the ten issues of that volume. We will invite those who are most involved in his criticisms to make such reply as they see fit in equal space.

So our readers may look for further information concerning what promises to be a very interesting exchange.

—*the Editor*

(Since writing the above we have confirmation from Prof. Bale's that he *will begin* his analysis in our January issue—*Ed.*)

THE MIND OF A CHILD

It is noteworthy that when our Lord was asked about *greatness* He made no reference to generals, kings or rich men in His reply. When He was asked "Who is really greatest in the kingdom of Heaven?," He made an object lesson out of it, as He so often did. He proceeded to *show* them what greatness is: "Jesus called a little child to his side and set him on his feet in the middle of them all." Our Lord often did the unexpected thing, which was the case this time. Even His own disciples must have been completely disarmed when He replied to a question about greatness by calling for a child.

It is one of those stunning moments in the life of our Lord. And yet it is consistent with all that He did and all that He was. He was born, not of a queen in a palace, but of a peasant girl in a barn. It was not the renowned Greeks or Romans that gave Him to the world, but a despised and insignificant nation that was hardly known in distant places. His home town, in contrast to the great cities of that era, would never have gained a place on the map except for the fact that He was born there.

Even though His contemporaries thought of Him as a rabbi, He was not a part of the clergy. He did not come up through the seminaries. He was nearly always unorthodox, at least in *official* terms. His methods were freelance and unsophisticated. His hands were those of a fisherman and lumberjack. He walked out of a carpenter's shop to challenge the assumptions of institutional religion and to give Himself to a lost world. His chosen envoys were not bankers, merchants, clergymen or university professors. They too were common laborers. His message was not a philosophy or a systematic theology. It concerned the abundant life which one can find only in God, and it was taught in simple language, despite its profundity. He talked to the rich and poor alike, and He had as much time for a prostitute as He had for a procurator. He even washed the feet of those He asked to serve.

All this conforms to Paul's point in 1 Cor. 1:28: "He has chosen things of little strength and small repute, yes and even things which have no real existence to explode the pretensions of the things that are—that no man may boast in the presence of God."

So when the question of greatness comes up, Jesus calls for a child—that no man may boast in the presence of God!

Matt. 18:3 goes on to read according to Phillips' rendition: "Believe me," he said, "unless you change your whole outlook and become like little children you will never enter the kingdom of Heaven. It is the man who can be as humble as this little child who is 'greatest' in the kingdom of Heaven."

This shows that the disciples were doing some wrong thinking about the nature of the kingdom. They were viewing it in terms of worldly power and glory. Greatness was to them a matter of pride. Perhaps they were thinking of the greatest in the kingdom as being someone like Judas Maccabaeus, the Jewish general who led a

revolt against Syrian oppression. How amazed they must have been when Jesus contradicted this image so boldly by placing a child in their midst! Quite obviously we have here the difference between the spiritual and the carnal. Man's carnal mind evaluates everything in terms of power, influence, strength, money, fame, fleshly pleasures; the spiritual mind sees love, joy and peace as the worthwhile values, with only modest emphasis given to material things.

And this is the difference between Christ's kingdom and the kingdoms of this world. As Paul states it in Rom. 14:17: "After all, the kingdom of Heaven is not a matter of whether you get what you like to eat and drink, but of righteousness and peace and joy in the Holy Spirit."

There are some interesting traditions about the child that Jesus called to illustrate the nature of the kingdom. One is that the child grew up to be none other than Ignatius of Antioch, and important writer among the apostolic fathers who finally died a martyr's death. Since he was surnamed Theophoros, meaning "God-carried," the tradition grew that Jesus carried him on His knee, and that it was he whom Jesus placed in the midst of the disciples. Another tradition is that it was Peter's own child that Jesus used for His illustration.

But any child serves to illustrate the point of our Lord's lesson, despite the fact that children are often more like devils than angels. All of us, especially those of us who have experienced bringing up a family of children, know how bad kids can be, cruel and deceitful as well as rowdy and destructive. The longer I serve as a father to my three adopted children (ages 7, 9 and 11) the more baffling I find the Lord's teaching that "Unless you turn and become like children, you will never enter the kingdom of heaven." It appears to me that they fuss with each other nearly all the time, and that they are at war more than they are at peace. And just any day I fear one of them might be killed by the other two. I don't know why they are so rowdy unless it is because they play with the brethren's children so much!

Even as I compose this essay Benjy and Philip are at war. They are 7 and 9, and it is good that they are no bigger than they are, for surely by now they would have killed each other. Two paragraphs up I was interrupted by a weeping Philip, who is the older of the two boys, but the latest to enter our family, having come from Germany at age 5. Benjy, who is smaller as well as younger and who came to us from Indiana at only 11 months, had clobbered Philip in a tussle that started out as only play. I asked Philip where Benjy had hit him, and behind a wall of streaming tears he replied "All over the place."

Maybe I am wrong, but I urged Philip to defend himself when Benjy makes these attacks. It's a problem in our family. If we get them raised without fratricide, we will rejoice. I explain to Philip that if he will "beat the stuffings" out of those that jump on him (it happens at school too) that they will leave him alone. Up until now he finds more wisdom in running!

I am saying all this to point out that sometimes I live with these kids and like it (I make speeches to PTA's on how to do this!) and sometimes I live with them and *don't* like it. And sometimes I am made to marvel how the Lord could ever have said that we must become like children if we wish to enter His kingdom.

But there is another side to this, which is the most important side, and is of course what Jesus was referring to. For instance, Benjy just now barged into my study with seven clothes pins fastened to his anatomy—two on each ear, one on his nose, and two dangling from his drooping lower lip. (They'll likely all be on Philip's toes before the hour is over!) He came in to tell me that he and Philip were playing at hanging up the clothes for Mother. A few paragraphs above they were fighting, but now they are at peaceful play. Even though they fight like dogs, whenever Benjy manages to catch Philip, they take their brotherhood seriously.

Nobody is likely to jump on Phoebe, of course. Not a second time at least! At 11 she weighs much more than she needs to, and she is solid. And she has no reservations about defending herself. She may even be inclined to move from defense to offense, if she is not watched. An older boy across the street took care of this problem by wallopping her with a board across the head. Her mother thought this terribly unjust and she got hopping mad, and was soon ready to take it up with the boy herself. She fumed around for awhile trying to decide on strategy, whether to draw the lad into some trap or to do something more civil. Finally she decided on reporting it to his parents in hope that they would flog the daylights out of him. So she stalked toward her mission when, lo and behold, she was met halfway by Phoebe and the boy, arm in arm, declaring that all is forgiven and that all's well with the world. Mother found it not quite as easy to forgive as Phoebe, but at least she retreated and took the defeat like a good soldier ought.

In saying that we have a resource of spiritual power in cultivating the mind of a child, we are, of course, aware of an important distinction that is carefully preserved in scripture. While we are to have *childlike* minds, we are not to have *childish* minds. Paul insists upon this difference in 1 Cor. 14:20: "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature."

Phillips' translation is helpful: "My brothers, don't be like excitable children but use your intelligence! By all means be innocent as babes as far as evil is concerned, but where your minds are concerned be full-grown men!"

What is there about a child that impressed our Lord to the point that He would insist that grown people are to become like children if they want to be saved? The question is not an easy one, for a child is many things. It is obvious enough that it is wrong for us to be as children in some respects. Even Jesus criticized "this generation" for being too much like recalcitrant children (Matt. 11:16).

We suggest the following traits as a description of the childlikeness that our Lord praises, and which serves as a resource of power in our lives.

1. *Simplicity*

The sins that Jesus hated the most were pretense and hypocrisy. Let's face it, most of us are fakes a lot of the time. We are always trying to impress somebody. We even deceive ourselves

about our own motives. Not so with children. It was a child in the old German story of the naked king who amusingly pointed out that the king had no clothes on, while all the grown folk were saying what they thought they were supposed to say, that the king was garbed majestically. Because he has not yet learned duplicity the child says what he thinks. Most of us are like the carver of wood who covers his mistakes with wax so that the buyer will not see the flaws. The child is "without wax," which is the basic idea in *sincerity*. One of the tragedies of our times is that sincerity has become such a rare virtue.

2. *Innocence*

Jesus appreciated children because they were not sinners like adults. It is the age of innocence. Grownups become tainted and scarred by sin, and many of them get that "hard" look. Children are pure and sinless, and the look of innocence and purity is refreshing to those who have to live in a sinful atmosphere. While it is absurd to think of a grownup literally becoming an innocent child again, we can understand that Jesus refers to a *spiritual* rebirth, which brings us back to the state of holiness that we enjoyed as a child. By God's grace we overcome sin and become like a child. And so the Bible says: "Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation" (1 Pet. 2:2).

3. *Trust*

At this writing my three little orphans are asleep, apparently with not a worry in this world. They could not care less about whether the stock market goes up or down tomorrow. They have no concern about whether the crops will get enough rain or too much. They don't even worry about these unpaid bills that lie before me. They sleep in peace. Theirs is a life of trust. They believe that with their parents around everything is going to be all right. I've always enjoyed that story about the little boy that was riding a train that was having a hard time making the grade, while the other passengers were anxious. "Aren't you scared?," someone asked him. "No," was his reply. "My father is the engineer."

By their very nature children are trustful, and they will trust if their parents do not condition them to doubt. This is why it is so wrong to play tricks on a child, such as slipping out the backdoor, leaving him with a strange babysitter. Even if he howls his lungs out when the parents leave, he should be told that the parents are leaving and when he can expect them to return. He *will* believe his parents at their word unless they continually deceive him. And a child that doesn't know when his parents are telling the truth is an anxious child.

The heavenly parent never deceives His children. It is when we, like a child, have implicit trust that God will do what He says He will do that we can live the abundant life. We don't *have* to worry about the stock market or bills or health. The promise that "I will never fail you nor forsake you" can give us the peace of a sleeping child if we will but believe.

The child's trust is so real that he accepts what he cannot understand, but it is hard for an adult to do this. If he can hold his father's hand, the child will go anywhere, however dark it may be. It is a tragedy that our faith is so weak that we insist on seeing every step ahead before we venture forth.

Even our missionaries are reluctant to respond to the call they feel until their support is assured and every eventuality anticipated. We are tempted to say here that the missionaries who have been forsaken in the field and have had to return home have been those who trusted more in some church than in God. The heavenly Father *never* forsakes the man who puts his trust in Him.

4. *Dependence*

We gain both strength and peace if, like a child, we humbly acknowledge our dependence upon our Father. One of the most provocative lessons of all the Bible is in Luke 7, which depicts in bold contrast the independent and self-sufficient Pharisee and the contrite, self-effacing woman of sin. Jesus points out that the Pharisee "loved little" because he was forgiven little—meaning that he did not recognize himself as in any particular need of the grace of God. The sinful woman, however, wept at the feet of the Master, fully ware of her need for God. God can hardly supply strength for the man who believes in the sufficiency of his own strength. Man's extremity is God's opportunity. And should we not always, amidst the uncertainties of this world, acknowledge our extreme circumstances. We are at the brink of disaster at every moment.

No man could have had more reason to feel secure than President Kennedy on Nov. 22, 1963. At one moment he was young, rich, powerful; the next moment nothing mattered but his relationship to God. Each of us is just as vulnerable to tragedy every day as was President Kennedy on that day. The worst of tragedies may come from Satan, whose activities against us are described as those of a roaring lion out to devour whom he may. Only God can deliver us from evil. Perhaps this is the point of Enoch's life when it is summed up as "Enoch walked with God." It is the feeling of utter dependence upon Him, a complete reliance on His strength. The worst of all tragedies is for man to attempt to walk alone. It is childlike to be dependent.

5. *Wonder*

Man's mind may be measured by the size of the things he wonders about. This makes the mind of a child as vast as the universe itself. The questions these kids can ask! It is sad that little children, so awed by the wonders of nature, grow up to become insensitive to the mysteries that once fascinated them. Something important is lost when man begins to take this amazing world for granted.

I tell my girls at the university that I highly favor star-gazing and moon-watching—assuming of course that the interest is truly astronomical rather than anatomical! I point out how Plato defined philosophy as beginning and ending in wonder, and how he insisted that astronomy be a required course. He believed that if one beholds the order and majesty of the heavens he will be inspired to make his personal life orderly and majestic. So at Texas Woman's University we recommend star-gazers for husbands. It was when King David was watching the stars that he was moved to ask one of life's biggest questions: "When I consider the heavens, the work of thy hands, and the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?"

When there is no longer any wonder life becomes inert. The child's mind is so animated because it is free and wonderful. He has to learn later not to ask questions and not to think, except in certain predetermined channels.

6. *Teachableness*

The same Bible that tells us to be like children tells us "Be not like the mule," which has reference to the animal's disinclination to be educated. And yet some mules appear to learn more than some people! In that passage about the mule (Psa. 32:9) the point is made that the mule "must be curbed with bit and bridle." Some people are perfectly content to have their minds shackled and their mouths muzzled. Few of us dare free our minds and think for ourselves! We choose to be like the unteachable mule, safe and secure in the stable of self-righteousness, and nibbling the straw of party pride.

One reason the child is teachable is that he does not have to be *untaught.* He is mostly free of prejudice. He can get excited over the ideas and the materials themselves, not depending on prestigious names to lend support to them. He is teachable also because he is not interested in pushing himself forward, and he is not seeking prominence. He therefore does not get in his own way like grownups do. The child chooses to remain in obscurity. He has a humility that is unaware of itself. There is a big difference between the innocent little girl that timidly hides behind the door when company comes and the middle-aged woman she sometimes grows up to be who fights her way to a bargain counter in order to nab a remnant form her neighbor's grasp. And the difference is somehow related to the nature of the kingdom—the difference between being *childish* and *childlike.*

We can thus appreciate our Lord's statement: "You must let little children come to me, and you must never stop them. The Kingdom of Heaven belongs to little children like these!" (Matt. 19:14)

Just as we gain strength by being weak and wisdom by being ignorant, so we gain maturity by being childlike.

—the Editor

MARCHING FOR MORALITY

by Wendle Scott

Powerful economic pressures have been applied against this writer and against seven ministerial students who joined a march seeking fair wages for Latin-American farm workers.

In defense of compassion (strange that such should be necessary) let me tell you some of the reasons why I, personally and individually, participated. First are the members of the church where I minister (I would say "preach" except that the elders of the English-speaking church which owns the building have forbidden me to preach in their property.) who have worked in the fields for as little as $2.00 and $3.00 per day.

Another reason is the woman, baptized by me, who silently suffered suggestive remarks from, and gave a kickback to, a packing-shed foreman so she could keep the job on which she and her three children depended for their livelihood.

I also remembered the fine old Christian gentleman who, after 25 years of service to his employer (maximum salary $4.17 per day), was unable to draw social security when he reached 65 because his employer had illegally failed to report him as an employee. After he had lost two or three years' social security benefits the employer finally reported him—as an employee of one year. This man tolerates this injustice for fear of losing his job. His age and infirmities would make it impossible for him to find another job. Legal punishment of his employer wouldn't put food on his table.

I considered my Latin-American wife and our five children who will live and work as Latin-Americans. Should I do nothing to improve THEIR future? Would my conscience permit me to cloister myself in my study and pretend that injustice and moral evils do not exist? To me it was not "Should I get involved?" but rather "Woe is me if I too pass by on the other side!"

John the Baptist became deeply involved in the moral-political question of Herod's incest. Jesus led a march that ended in the temple. The injustices he saw there led him to become deeply involved with the unjust merchants (Matthew 21:6-13). The apostle Paul felt himself involved. "Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Corinthians 11:29). The apostle James sacrificed peace for principle when he dared condemn the rich men of his day who fraudulently kept back "the hire of the laborers who have reaped down your fields." (James 5:4). How could any words be more appropriate than these to describe the farm workers' plight in the Rio Grande Valley of Texas?

Naturally, the advocates of "Peace, peace, when there is no peace" in the First Century condemned them for "turning the world upside down," but true men of God have always "obeyed God rather than men." How could a 20th Century servant of God do less?

Our training school for Mexican preachers has suffered severe economic reprisals. We have lost support for six students, as well as our dormitory and classrooms. Despite this, we plan to continue because of the desperate need for Spanish-speaking preachers. Perhaps even more important is the urgent need to correct the false impression left before the world by these elders' actions, i.e., that the Church of Christ is INDIFFERENT and even ANTAGONISTIC to the Latin-American people's efforts to obtain economic justice.

The falsity of this impression can best be shown by churches and Christians taking up the support of the six students who have lost their support for participating in the march. It costs only $65.00 per month to keep a student in the school. Contributions may be sent to: Spanish Preacher Training, 918 No. 17th, McAllen, Texas 78501.

BOOK NOTES

Fishers of Men is a new book by William Barclay. While it is primarily written for those who are teachers of the faith, it is vital to all those who wish to lead men to Christ, to be fishers of men. It is highly resourceful, and its illustrations and anecdotes will touch you. This one for instance: "Once a young artist came to Dore with a picture of Jesus that he had painted. He asked Dore for his criticism. Dore was silent. The young man pressed him, and quietly Dore answered: 'You don't love him or you would paint him better.' In the last analysis our preaching depends on nothing other than our love of Jesus Christ and our love for the men for whom Christ died." Only $2.75.

Thomas J. Altizer's *The Gospel of Christian Atheism* is available in paperback for only $1.75. One reviewer, commenting on the title, says it is neither gospel, Christian, nor atheism. Read and decide for yourself. If you believe in reading something that you can talk back to, here is a good place to start. You might even agree with some of it! At least you'll know for yourself what this "God is Dead" business is all about.

Life and Thought in the Ancient World by Cyril Eastwood is a real bargain for only $2.25. It is a way to learn much about the thinking of the ancient world, which forms the basis of our own, without having to do extensive reading. Within 184 pages it discusses everything from Greek culture and the influence of Rome to Socrates and Alexander the Great. A reading of this book will help you to understand our present world.

We have a new supply of *Making Ethical Decisions,* a favorite among our readers at only $1.00.

If you are interested in the Christian's relation to social problems, we suggest you read *Ethical Resources for International Relations.* Only $1.25 in paperback.

For the more serious student we offer *Theological Dictionary of the New Testament,* which is the famous work by Kittel. Three volumes are now ready, some 1100 pages per volume, average price is $22.50 each. You can pay these out by the month on our Credit Plan. You can get other more expensive works this way, such as Barclay's *Daily Bible Study* in 17 volumes for $39.50.

Christians Only by Murch is the story of our own Restoration Movement, and you can have it in paperback for only $2.98. *The Fool of God* is the story of Alexander Campbell and *Raccoon John Smith* is the story of the famous Kentucky evangelist, and these important volumes are yours for $1.95 each.

For children's reading we suggest two colorful little volumes in paperback. *Jungle Doctor Spots a Leopard* and *Monkey Tales* tell of a missionary's life in Africa, and they are good stuff for kids. $1.25 each.

You should have several translations of the New Testament in your study. One important one is *The New Testament in Plain English* by Williams, which we can supply for $3.00.

Voices of Concern by Robert Meyers is stimulating lots of thought. In a few short years this will be a hard-to-find collector's item. Get your copy now at $3.50. Order now and pay later if you like.

Carl Ketcherside's *Mission Messenger* is now available in reprint editions going back to 1957. We will send you six for $19.50, and you can pay for them at $5.00 a month. These are durably and beautifully bound, well worth the price.

You can read the best of Campbell's voluminous writings by purchasing *The Millennial Harbinger Abridged,* two lovely volumes that will grace any man's library. $9.95 for both.

A useful set of books is *The Living Word* with 100-page titles such as Revelation (two volumes), *Handbook of Church History, Introducing the New Testament, Minor Religious Beliefs in America, Major Religious Beliefs in America, Introducing the Old Testament.* 75 cents each. Highly useful for personal or classroom study.

Compend of Alexander Campbell's Theology by Royal Humbert. A compilation of statements from many sources on such subjects as God, The Bible, Faith and Reason, Holy Spirit, Grace, Man, Ethics, Eschatology. The editor spent 30 years compiling his material. He supplies appropriate notes. 295 pages, $1.85.

Mere Christianity by C. S. Lewis. This book makes religion exciting and stimulating, dealing with the central problems of belief and of conduct which face Christians today. When you read what it means to be a *mere* Christian, you may wonder if you are really a Christian. We get this paperback edition of 186 pages from England and can offer it for only $1.00.

"Our Debt to Greece and Rome" is a library series that will interest any student of the Bible and Christian history. The series has upward of 50 volumes that are relatively inexpensive ($2.95 each), considering that they have hard cover and about 200 pages. We suggest you start with *Stoicism and its Influence,* which gives important information on the preparation for Christianity in the ancient world. If you are impressed, you can continue your collection by adding other titles.

David Edwin Harrell's *Quest for a Christian America: A Social History of the Disciples of Christ* may sound a little high at $5.95, but it is a substantial volume, attractively bound with artistic dust jacket, and a publication of the Disciples of Christ Historical Society. It is one of those books that began as a doctroral thesis, and there is a limited number available. Because of this we don't get much of a discount on them, but still we are eager for our more serious readers to know about it, and if possible to purchase it. Dr. Harrell is himself a Church of Christ member, of the noncooperative persuasion, and is a college professor. This is a *social* study of our Movement, dealing with everything from what our early preachers